THE CHURCH AND THE WAR-AFFECTED YOUTH:

A STUDY OF THE KAREN FREE METHODIST CHURCH

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THE CHURCH AND THE WAR-AFFECTED YOUTH:
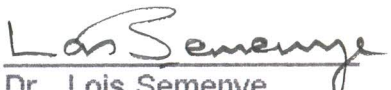
A STUDY OF THE KAREN FREE METHODIST CHURCH

By

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A Thesis submitted to the Graduate School
in partial fulfilment of the
requirements for the degree of
Master of Arts in Christian Education

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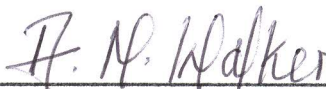External Reader   _____
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July 1998

STUDENT'S DECLARATION

THE CHURCH AND THE WAR-AFFECTED YOUTH:
A STUDY OF THE KAREN FREE METHODIST CHURCH

I declare that this is my original work and has not been submitted to any other institution, college or university for academic credit

H. N. Walker

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Date: June 11th, 1998

ABSTRACT

The research was a qualitative descriptive study that inquired into the needs of the war-affected youth in the Karen Free Methodist Church and how the needs are being met.

Data was collected by means of survey questionnaires. Four pastors, one youth leader, eleven war-affected youth, six parents, and six Kenyan youth completed the specific group questionnaires. The study revealed that over 60% of the respondents attending the Karen Free Methodist Church are aware of the needs of the war-affected youth in the Church. The specific needs of the war-affected youth in the Karen Free Methodist church focused on the psychological, economic/material and spiritual categories. The findings across all of the groups indicate that over 60% of the respondents reported that love and acceptance were the major psychological needs of the war-affected youth. Almost 50% of the respondents in the Pastors/Youth Leader and Parents' Groups revealed that counselling in the area of trauma healing is a need of the war-affected youth attending the Karen Free Methodist Church.

The economic/material needs that were observed as major themes in the study were money, food, clothing, education and shelter. There were no major differences noted in the needs of the war-affected youth and the Kenyan youth attending the Karen Free Methodist Church. It was revealed that the Karen Free Methodist tend not to be meeting the needs of the youth in the Church.

It was recommended among other things, that the Karen Free Methodist Church train and develop interested persons to focus on youth ministry, set up a youth centre, be involved in trauma counselling and develop good family-based youth ministry.

DEDICATION

To my loving wife **Bendu Famatta**

and

our children

Denise Korpo Sio and **Emmanuel Nagbe**

and

to **Almighty God** who has concern for the **war-affected** and

to **all war-affected youth of Liberia, Sierra Leone, Burundi and Rwanda,**

many of whom I have had the privilege of working with.

ACKNOWLEDGEMENTS

This work would not have been completed had many individuals and institutions not been used by God to help me. It is not possible to mention them all, however, I deeply acknowledge all their tireless, unwavering, caring and meaningful contributions and provisions. May God grant them His transcending peace!

I will like to also extend my deep-seated thanks and appreciation to the following to whom I feel personally indebted for their personal touch during our rigorous studies at NEGST:

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2. Dr. Lois Semenye, my Supervisor, whose guidance and constant encouragement and godly inspiration helped me to complete this work.

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14. The International Church of Monrovia Family, whose recommendation and spiritual nurture has helped me to be what God wants me to be. Also, the entire NEGST Community for their prayers and tolerance, and helping us to understand community living.

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17. My co-labourers in the youth ministry at NEGST and Karen Community Church: Rosemary Kimani, Janet Mutinda, James Wakhu (my protégé), Gloria Makau, Ben Kageche, Sandress Msiska, and the youth themselves.

18. Mark and Florence Lumumba (The Waybwuahs), the first family to invite me into their home: for their friendship.

19. Dr. Mark and Mrs. Lois Shaw, who from the very beginning offered us transport to and from church, and whose constant encouragement kept me going when things seemed gloomy.

20. Little Hiyabel Habtu, who kept asking me about the 'paper' I was writing. Thank you, little one for your faith in me.

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CHAPTER 1

INTRODUCTION

Background to the Study

Eller (1981, 10) mentioned that "if there is one biblical prophecy that was fulfilled the moment it was uttered and has been re-fulfilled continuously ever since is Jesus' prediction about wars and rumours of wars (Mark 13:7-8)." Christ's prophecy and the current realities of violence and war have stirred many individuals and groups into action in various attempts to salvage the depressing situations.

Kilbourn (1995, iii) makes an interesting observation that "over the past 50 years, the nature of conflict has changed. Wars within nations, not between nations, now dominate the political landscape."

On the Rwandan situation, Robinson (1996, 5) referring to the Reuters World Report provides shocking statistics on the intensity of the impact on the children made by the gruesome slaughters that were carried out by the fighting forces. He states that ninety-five percent witnessed blatant violence. Six out of ten children witnessed the cruel beatings of their parents and others; one-third of Rwandan children also saw other children participating in killing, and the statistics goes on.

The Church exists in the midst of these turmoil and confusion. In Matthew 5:13-16, Christians are described as 'salt' and 'light' of the world, and that their "light should so shine before men that they may see your good deeds and praise your Father in heaven" (New International Version).

The researcher ardently hopes that the findings and subsequent recommendations will provide an impetus to the leadership of the Karen Free

Methodist Church to delve further into the relevant and contemporary educational ministry strategies of meeting the needs of war-affected youth. In cultivating this, the researcher hopes that the church would be helping to create a productive and God-fearing future leadership, and thus equipping trustworthy citizens in whom responsibilities would be vested.

Brief Historical Background of the Karen Free Methodist Church

The Nairobi Free Methodist Church was started through the instrumentality of a Burundian family. Dr. and Mrs. Elie Buconyori were sent by the Free Methodist Church of Burundi in 1982. After feasibility studies and ardent dedication of others including Rev. Charles Olika, the Free Methodist Church was started in Kenya. By 1993 the church which had humble beginnings had worship services in six different localities in Kenya, namely, Londiani, Shiru, Ndiwo, Kemeloi, Mautuma, and Nairobi. In 1994, the Free Methodist Church in Kenya was officially accepted as an organized church in Kenya (Umazekabiri 1994, 6).

During an interview with Pastor Aquinas Anogoli, the researcher was informed that the Karen Free Methodist Church comprises of externally displaced persons from Rwanda and Burundi. The Karen Free Methodist Church meets in the premises of St. Christopher's Secondary school in the Karen area.

Purpose of This study

The Karen Free Methodist Church has an average attendance of one hundred and twenty-two congregants. In an interview with Pastor Aquinas Anogoli, the researcher found out that about 35% of those attending the Karen Free Methodist Church are externally displaced people from war-ravaged countries (Anogoli 1998). The Church has a great opportunity to minister to these who have been affected by civil war in practically demonstrating the love of God as salt and light of the world.

These externally displaced people includes the youth who are the future leaders of the home, the church and the state. Therefore, it is necessary for the church to know the needs of the war-affected youth, and to know how to meet these needs so that the war-affected youth can adequately cope with the situation and live a healthy and committed Christian life. Thus, the purpose of this study was to explain the needs of the war-affected youth and to describe how the Karen Free Methodist Church is meeting the needs.

Research Questions:

The following questions guided the nucleus of the study:

1. What are the needs of the war-affected youth attending the Karen Free Methodist Church?

2. How is the Karen Free Methodist Church meeting the needs of the war-affected youth?

Statement of the Problem:

This study seeks to explain the needs of the youth who have gone through the stresses and traumas of war, and to describe how the Karen Free Methodist Church is meeting the needs.

Significance of the Study

The study is considered significant because it would contribute to educational ministries of the Karen Free Methodist Church to the war-affected youth that attend the church. These youth are strategic assets to the current and future educational ministries of the Karen Free Methodist Church in particular and the Church of Jesus Christ in general. The purpose of this study is to explain the needs of the war-affected youth in the Karen Free Methodist Church, and to describe how the Karen Free Methodist Church is meeting these needs. The study hopes to recommend some

practical and workable ways that will assist the Karen Free Methodist Church in meeting the needs of the war-affected youth in her midst.

Assumptions

This study made the following assumptions:

1. That counselling services in trauma healing, crisis management and reconciliation should form an integral part of the Karen Free Methodist Church's educational ministries to the war-affected youth.

2. That the war-affected youth can be meaningful contributors to the process of reconciliation.

3. That the Karen Free Methodist Church should develop educational ministries that would meet the needs of the war-affected youth in their midst.

Limitation and Delimitation

This study will be limited to the church-going youth. The study will concentrate on explaining the needs of the war-affected youth in the Karen Free Methodist Church. This study will deal with the externally displaced war-affected youth in this church.

Definition of Terms/Concepts:

Christian Church: The local assembly and community of believers in the Lord and Saviour Jesus Christ.

Conflict: The struggle that ensues between factions in a war situation affecting the national structures of a country. An emotional distress due to the opposition of irreconcilable wishes in a person.

Crisis: This refers to situational events that are exceptional and unpredictable. The emotional trials and dysfunction which result from unusual circumstances, in this case, a civil war which affects the various structures of the life of a country. A time of ensuing problems and/or dangers in a personal, community or country life.

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Externally displaced: Refers to those who are residing in a country other than their country of origin as a result of a civil war in their country.

Karen Free Methodist Church: A local church of the Free Methodist Mission in Kenya.

Trauma: An emotional or physical wound inflicted by the gruesome activities which is stored up in a person's memory causing periodic or sporadic imbalances, thus affecting various areas of a person's life and well-being. Here it refers to the imbalances inflicted as a result of civil war.

War-Affected: Those who have been directly or indirectly affected by the experiences resulting from civil war or events relating to civil war that has affected the personal and national life of a people and a country.

Youth: An unmarried person between the ages of thirteen and twenty-five.

CHAPTER 2

LITERATURE REVIEW

Introduction

The purpose of this study was to explain the needs of the war-affected youth in the Karen Free Methodist Church, and to describe how the Church is meeting the needs of the youth. This section looked at substantive literature which was in turn sub-divided into four main topics with the last topic being divided into three sub-points that provided the bulk of the discussion of the thesis.

There is a need for a significant amount of research into the subject of war-related problems facing Christians in parts of Africa. The following review strives to articulate a fair representation on specific issues relating to the characteristics of youth, and war or crisis related matters.

The youth growing up in many war-ravaged countries have witnessed the inhumanity of persons to each other. Wright affirms that today's adolescents are faced with a unique set of pressures, and he goes on to say that

> ...this present generation lives under the potential of being the last generation. These kids face the possibility of having no future. Wars have always been a part of life... (1986, 8)

Their prospects are very alarming. For the youth who have witnessed conflict, strife, tension, dissension and war, telling them about the love of God might seem far removed from their real world. Therefore, their concept of God's love and justice might be perverted. They would view God as a God of troubles and war, One who

demonstrates favouritism; uncaring for one group but seeming to be concerned for another.

We need to come to grips with the fact that "crisis poses not only danger but also an opportunity for spiritual and emotional growth because of the heightened emotional and intellectual process involved in dealing with it"(Stone 1980, 3).

General Characteristics of Youth

Who is a youth? The term **"youth" or "adolescence"** refers to that period in life when there is a transition from childhood to adulthood. It is also described as "a turbulent time, a time of breaking away from the security of dependence and moving toward independence"(Shelley 1982, 55). Though the youth years comprise a wide spectrum of ages, there are some general characteristics that can be attributed to this age group in Africa. This age can be called a period of change, and some of these changes include physical, psychological, social and intellectual.

Black (1991, 81) says that youth are first and foremost human beings whose characteristics should be looked at from the developmental, social and cultural view points. Lawrence Richards describes the youth's life-span as a period of transition from childhood to adulthood during which the youth "must build a sense of confidence in himself or herself, learn to take responsibility, to make choices, to develop personal values, and to build a personal relationship with God" (1982, 36). Brubaker and Clark (1984, 59) assert that the youth years constitute a "difficult transition period on the way to adulthood. Child activities give way to adolescent accomplishment which becomes adult achievement."

Physically, Towns(1983, 53) points out that during the youth years the skeletal frame grows very rapidly and the youth has some degree of interest in the opposite sex. The result of the physical changes that the youth encounter increase their energy

and propels them to seemingly hyper activities which tend to leave adults very weary. It is of interest to note that youth "often act without thinking and on impulse. Increased energy also brings increased appetite, impatience, awkwardness, and accidents" (Zuck and Benson 1978, 130).

Psychologically, the youth is conscious of and is very interested in his/her physical appearance. The development of identity is very characteristic of the youth. The German psychosocial theorist, Erik Erikson, developed a theory of psychosocial development throwing light into the world of the youth: that phase of life when the youth deals with certain challenges, develops new capabilities and a new sense of self in relationship with others (Gibbs 1992, 15). Black (1991, 85) mentions that Erikson "identifies eight phases of development in terms of a conflict that must be resolved during each particular phase. Every phase involves a crisis that can be resolved by achievement of a sense of some particular competence. Failure to achieve the competence would result in a sense of incompetence in that phase."

The following table illustrates six of Erikson's Eight Stages of human development. The illustration is a help to the youth leader concerning the developmental crisises that each person, including the youth, faces as they progress from one stage in life to the other.

**Table 1.   Six of Erikson's Eight Stages of Personal Human Development
(In Sprinthall and Sprinthall 1987,   132-144)**

Childhood (Birth to Six Years)

Basic Trust vs. Basic Mistrust (Birth to twenty-four months): Each child needs to learn to trust the adult/parents in a stable environment. This would depend on the attention and care that are given to the child. At this stage, the crisis has to do with the child balancing the trust or mistrust. It affects the child's relationship with others.

Autonomy vs. Shame and Doubt (Age two to three years): The child emerges from his almost total dependence on a primary caregiver and begins, literally and figuratively, to stand on his own two feet. The physical maturation that

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allows the child to crawl, walk, climb, and run provides the means for a great leap into personal autonomy. During this period, a genuine love that is balanced with caring discipline is needed to help the child develop a positive and healthy self-concept.

Initiative vs. Guilt (Age three to six years): The ability of the child to venture out (originating ideas) to interact with other kids. They feel guilty if they are not able to exercise initiative. The child learns more from example, and thus, the adults must be cautious about their behaviour as the child is watching.

Industry vs. Inferiority (Age six to twelve years): The child now enters a new "world" - the classroom, the neighborhood, the gang. These become arenas for growth, though the home still remains an important base of operations, while the other areas have special significance.
[Child can now question the authority of the parents, though this is seldom the case in African families.]

Adolescence or Youth (Thirteen through the College years)

Identify vs. Role Confusion (Age twelve to eighteen years): During this stage, the youth are in search of identity. Who are they? The changes that take place during this stage bring about a major shift in personal development. Change is the name of the game during this period. Of all the stages of personal development, none is more radical than this stage. Erikson singles out one critical issue as the major task of this stage, that is, resolving the crisis of personal identity.

The educator's objective is to provide real experience, genuine responsibility, and increasing amounts of independence during this time of stress and strain.

Intimacy vs. Isolation (Age eighteen to twenty-eight years): At this stage, the youth strives to develop intimate relationships with the opposite sex, and they focus on settling down. Failure to achieve intimacy will result into isolation. The struggle with identity then becomes stronger, and there is the need to be loved and feel a sense of belonging. They need someone to confide in and put their confidence in.

The **fifth** and **sixth** stages which deal with the period of the youth focus on the development of a positive or negative sense of identity (ibid.); Erikson refers to these stages as 'Identify vs. Role Confusion', and Intimacy vs. Isolation. The youth is in search of identity. He/she wants to know who he/she is, and failure to develop an identity presents a crisis which Erikson terms 'role confusion'.

Social Change: The youth usually want to do things first before he/she learns about them, "for only then he appreciates the problems involved and want to learn more about them"(Hadfield 1963, 181). The youth seeks independence, responds to peer pressure and desires special friends (Brubaker and Clark 1984, 62-63). The youth have a strong sense of being identified with peers. In fact, their peers have very strong influence on them. That is why during a civil situation, many of the youth got actively involved in the battle. While some had a sense for revenge, others just got carried away by their peers. This is because, as a means of their transition from childhood to adulthood, the youth's peers provide emotional support in some meaningful way (Richard, 38). The youth have "intense feelings for the opposite sex" (Zuck and Benson 1978, 119).

As a result of this, the adult must not wave off the feelings and relationships that the youth are developing. Instead, the adult must learn to look at life not from his/her perspective, but from the youths', because it is in doing so that some understanding of the youths' world is grasped.

Intellectual Change: Towns (1983, 53) has called the youth years as the "age of doubts." The youth's intellectual capacity expands during this period. He/she is not only now concerned about him/herself, but he/she begins a discovery about the world, and "to learn that satisfaction is found through relating to that world" (Zuck and Benson, 131).

The youth are "able to handle abstract ideas and symbolism that were beyond their capacity before adolescence" (Zuck and Benson, 132). Piaget's theory indicates that in his/her development, each individual continuously interacts with his/her environment with two primary adaptive aspects, namely, assimilation and accommodation (Klausmeier 1985, 58). In view of the cognitive development,

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"assimilation implies incorporating experiences into a person's existing cognitive structure, while accommodation implies changing the cognitive structure to fit new experiences"(Zuck and Benson, 58). Piaget holds that cognitive development, which affects one's intellectual perception, proceeds in an orderly manner through four successive stages. The following table will help in describing these four stages in Piaget's Theory.

Table 2. Piaget's Four-Stage Theory of Cognitive Development (In Klausmeier, 1985, 58-62).

Sensorimotor Stage: (Birth to Age 2): The child interacts with the environment through the sense organs and by means of motor actions. Object permanence is an accomplishment at this stage. Coordination of motor activities improves. Objects and people, including self, are differentiated from one another and are recognized as permanent. Talking and symbolic thinking begin.

Preoperational Stage: (Age 2 to Age 7): A major characteristic in this period is the rapid development of language. Intellectually, the child is characterized by the asking of many questions. Knowledge acquisition is rapid. Language and symbolic thought increase very markedly. Egocentric speech and thought predominate. Failure to conserve is found throughout the period. Some objects are grouped and classified on one basis but cannot be reclassified on another basis. The child is tied to the present; he/she cannot conceptualize the past or the future. The child tends to be more bound to actions and objects. Normally, the child is very active. The child is very ego-centric.

Concrete Operations Stage (Age 7 to Age 11): The child at this stage develops logic tied in with concrete situations. He/she brings concepts into reality. This child understands and can carry out reverse mental operations. Also, there is the child's ability to operate on things quantitatively. Social behaviour replaces egocentrism.

Formal Operations Stage: (Age 12 to Adult): Individuals at this stage are capable of carrying out the formal operations employed in conducting experiments. They can formulate abstract hypotheses, make predictions, define terms operationally, test hypothesis, and draw conclusion.

In his **Formal Operations Stage**, which ranges from ages 12 to adulthood, Piaget advances the theory that the male and female in this stage are logical thinkers of things and issues that exist only in their minds. "They reach logical conclusions about an object, process, or event without having had direct experience with it.

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Abstract number concepts, as well as other kinds of abstract concepts, are used as tools of thought" (Klausmeier 1985, 61).

Dynamics of Youth Ministry

The rapid rate of change in almost every sphere of our society indicates the unstatic conditions of youth ministry. But what is youth ministry? Lamport (1996, 62) defines youth ministry as

> the purposive, determined, and persistent quest by both natural and supernatural means to expose, transmit, or otherwise share with adolescents God's message of good news, which is central to the Christian faith. Its ultimate end is to cultivate a life transformation of youth by the power of the Holy Spirit that they might be conformed to the revealed will of God as expressed in Scripture, and chiefly in the person of our Lord and Savior Jesus Christ.

The goal of any youth ministry is to "enable them to respond wholeheartedly to Jesus in a community of love and acceptance, and grow as individuals as they minister to one another, to the total church, and to society"(Lamport, 63). However, the reality and challenges facing today's youth, especially in war-ravaged countries, are so complex that the Christian youth worker and the local church need to be alert to the dynamics of the youth phenomena, if the war-affected youth is to be reached effectively. While it is the Holy Spirit's work to convince, convict, and convert the youth, the Christian community needs to be aware of the need to present the gospel in an accepted manner that would appeal to the sub-culture of the youth. The Christian church needs to present an atmosphere of love and acceptance which are characteristic needs of the youth.

The church needs to revisit her strategies in light of Scriptural truths and principles in getting to the core of the youth's needs and problems. The researcher has observed that the cruel and harsh realities facing the youth in today's world are creating a lot of emotional imbalances. There is a tendency to blame those in authority

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for this. Many societies are changing so fast with technological advancements that the Christian church needs to keep in step. Thus, the necessity to seek ways in which to reach out to these youth.

The Necessity of Ministering to the War-Affected Youth

Harrison (1988, 29) says that droughts, floods, cyclones, and earthquakes are major destroyers of human life. In addition to these natural phenomenon, the increase of wars, especially on the continent of Africa, is a harsh and inevitable reality that the Christian church needs to address seriously and with urgency. It is disheartening that Africans are still attributing the increase of the war-syndrome to the vexation of a divine force. There is the "inherent belief system that behind every cloud in the sky, there is a divine force..."(Mafu 1995, 289). This kind of belief system leaves those youth who are not Christians or who do not have any proper biblical or theological foundation with an attitude of casting blame on God for the current calamities in Africa.

This, therefore, necessitates an urgent outreach of the church to these youth. The youth are assets to the current and future educational ministries of the church and society. Therefore, they must not be neglected in the educational programmes of any local church. Molebatsi (1984, 248) puts it rightly when he said,

> the Christian church, having a theology of the future rooted in the
> reality of Jesus' being the same yesterday, today and forever, must
> realize that what we build in our young people today with the help of
> our Lord Jesus will be effectively used by Him tomorrow.

There should be the recognition and the realisation that most of the crisis of war in Africa that are orchestrated by adults, are supported innocently by the youth. Sadly, the youth are on the front line in active combat.

This presents a challenge to the Christian church. The researcher believes that it is the mission of the local church, and not just the para-church organisations to reach

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out with the life-saving message of the gospel of Jesus Christ. In Ephesians 3:10-11, Paul makes a profound statement that must not be brushed off or taken lightly; he said, "His intent was that now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms, according to his eternal purpose which he accomplished in Christ our Lord"(New International Version). These verses show the urgency and compulsion which is upon the Christian local church to respond adequately with relevant, essential, and active contributions during and after war situation to combat the humanitarian crisis. Gladwin (1979, 36) provides that it is incumbent upon the church to respond to the human needs because "at the heart of our faith is the conviction that God has spoken to us and saved us through suffering." Thus, the church needs to be sensitive, alert, aware and act to meet the needs of God's people in every given situation, especially in suffering. Unfortunately, the evangelical church seems to be very silent in times of humanitarian crisis. According to Dick Robinson (1997, 11-12) the locus of God's activity is the church.

One cannot dispute the fact that the para-church organisations "have been a source of blessing and life to the churches" (Griffiths 1989, 168) in carrying out some of her ministries, especially in the social spheres. These groups according to Griffiths (168-69) "are quite deliberately outside the normal church structures..."

The local church which was established by Christ is to promulgate the Gospel, teach believers, build up and arm the saints, including the youth (Eph. 4:11-16) with the eternal truths of God's Word (Best, n.d. 27). Fuller (1984, 283) concretely articulates that "the overall purpose of the church is to glorify God." In the church's goal to glorify God, good must be done to all humankind (Gal. 6:10). "Humankind" in this verse includes the youth who have been and are being crushed by civil wars in many places in Africa.

The Youth and the Aftermath of War

After almost seven years of the bloody civil war and mayhem in Liberia, the West African nation, Nigeria, orchestrated the revised peace accord that was "signed in Abuja in August 1996 by the principle parties to the conflict..."(Daily Nation [Kenya], June 16, 1997).

Swaim (1982, 49) warns that no one should think that "the Messiah will come and transform the world by a wave of the magic wand," for entertaining such a thought will be a very sad mistake. While his statement is true, he seems to have stretched his imagination to an extreme. History has shown that amidst the wars and rumours of wars, God allows a lull in hostility, and this provides the church an opportunity to execute her mission more successfully. The church can prepare to contribute meaningfully to the physical, psychological, social, intellectual and cultural needs of the war-affected youth. These would include, but are not limited to trauma healing, crisis management and reconciliation. Let us look at some of the approaches the church can take as she strives to meet the holistic needs of the war-affected youth.

The youth and trauma healing: Everyone who has suffered the savagery of war needs healing in one form or another. For the war-affected youth, they are emotionally ill as a result of repeated fearful experiences encountered directly or indirectly during war situations. The inability to combat their emotional and mental imbalances results in them not being able to cope.

Theoretical and empirical evidence suggest that emotional disturbances have an adverse impact on the development of the youth with potential profound effects on youth development and adult functioning (Carew 1996(?), 4). To minister to the war-affected youth, a healthy environment needs to be created for the healing to take place. Usually, the war-affected youth are apprehensive about letting strangers know

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how they feel, even though they might be in the same local church. For lasting trauma healing to take place, the needs of the youth are to be considered. These include love, identity, security and the need to belong. Healing, to the hurting war-affected youth, will be fully realised when they understand the untainted view of God's love and acceptance of them.

Additionally, the church's educational task in ministering to the war-affected youth is to provide a relational atmosphere where the youth do not feel threatened. The church must lay the foundation if the trust-bond is to be established. Seamands (1988, 40) agrees that, "people who carry hurtful memories will allow them to come into conscious recall (remembrance) only under certain trust conditions." Therefore, the manner or form in which the church approaches a traumatised youth will either make or break them.

A good friendship with the youth will present an opportunity for "concrete counseling which is teaching directed toward the senses"(Welch 1996, 186). The counselor desires the counselee "to see, feel, hear, taste and touch the truth" (Welch, 186). In this regard, the counsellor of the war-affected youth must have his/her life saturated with truth. In essence, he/she must be a model of biblical truth.

In the war-affected youth, the crisis may manifest itself in the form of anxiety, insecurity, loneliness, depression, sudden outbursts of anger, and guilt. This leads to the next approach for which the local church must be fully prepared.

The youth and crisis management: Wright (1986, 63) maintains in a graphic way that "crisis is not always bad. It can become a turning point in your life for the better." Oden (1986, 3) adds, "a crisis contains both hazard and opportunity." Stone (1980, 3) cements the argument in projecting that "a crisis posed not only a danger but

also an opportunity for spiritual and emotional growth because of the heightened emotional and intellectual process involved in dealing with it."

A tendency among youth is to perceive crisis in a negative dimension. The pastor of a local church is viewed as a figure in helping youth to receive the teachings toward character formation. "A major premise of pastoral care amid crisis is presence" (Oden 1986, 3). However, the statement that "stress in pastors wears many faces" (Rassieur 1982, 13) is an indisputable reality for many pastors in war-torn countries.

Though this should not serve as an excuse for the pastor to be absent. It is a fact that many members of a local church in most African Countries are neighbours, and can be more easily reached than the pastor. Consequently, the members of the church must be conscientised and trained to reach out to the youth in crisis. This trend of thought is captured aptly that, "the congregation can be an instrument through which God's love is translated to those in need. As a caring community, the church is especially well-suited for giving help to people in crisis" (Stone, 68).

To help young people to cope or manage their crisis situations is a tedious process. Trained, disciplined, and skilled counsellors in the church are of utmost importance and priority in war-affected countries. Collins (1988, 16) says that Christian Counselling

> attempts to provide encouragement and guidance for those who are facing losses, decisions, or disappointments. Counseling can stimulate personality growth and development; help people cope more effectively with problems...; assist individuals, family members,...and assist persons whose life patterns are self-defeating and causing unhappiness.

The ardent desire of the Christian counsellor is to

> seek to bring people into a personal relationship with Jesus Christ and to help them find forgiveness and relief from the crippling effects of sin and guilt. Ultimately, the Christian hopes to help others become disciples of Christ and disciplers of others (Collins, 16).

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Truly, it is in Jesus Christ that the youth will be free from the crisis of war traumas. This leads to the final approach for ministering to the war-affected youth.

The Youth and Reconciliation: Belben (1986, 100) fittingly advances that "the question for Christians is not whether we ought to be involved in social action, but rather how we can share in Christ's continued work of reconciliation." To continue Christ's work of reconciliation, the church needs to be informed of what is expected in this regard. The apostle Paul unequivocally states that we have been given the ministry of reconciliation. Therefore, we are ministers of reconciliation who must herald the authoritative message of reconciliation. Davis (1984, 96) suggests that the ministry of reconciliation with which the Christian has been entrusted is twofold: 1) The task of helping others become reconciled to God, through faith in Jesus Christ. 2) The responsibility of living out a life of reconciliation toward our brothers and sisters in the body of Christ. He further argued that the process of forgiving and reconciling with others is sometimes very hard because it involves confronting where necessary (Davis, 96).

However, to understand some of the issues related to reconciliation, it is necessary to understand the meaning of reconciliation, and to grasp its relationship to forgiveness. Muller-Fahrenholz (1996, 2) mentions that reconciliation connotes the "processes for correcting unjust or distorted situations." He further goes on to say that "the concept is applied not only to individuals, couples and families but also to social and ethnic groups and to entire nations." Muller-Fahrenholz, however, contends that the term is being used as a clarion call by politicians and the church without "indicating exactly how to bring it about"(1996, 2).

While reconciliation is "a strictly theological concept, a supreme term to describe God's redeeming work," Muller-Fahrenholz (1996, 4) articulates that the term

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"forgiveness" in contrast, which is widely used in the Bible carries the basic concept of "release from bondage, the remission of debt, guilt or punishment." For genuine reconciliation to take place, forgiveness, which is a process involving the "perpetrator and the victim" must witness the perpetrator asking the victim for forgiveness and the victim granting it (1996, 4). When this is done, "healing takes place which paves the way for a better cooperation between formerly conflicting partners" (1996, 5).

In ministering to the war-affected youth, the church must capitalise on the distinct privilege that has been given by our Lord Jesus Christ. An integral result of reconciliation is peace. Though some perceive peace as the harbinger of reconciliation, the researcher perceives it the other way round. This is illustrated in the life-changing story of Sunil Chaudri, who after he was reconciled to God through his personal experience of salvation in Christ, unashamedly talked about the peace that followed (Chaudri, n.d., 3).

One of the responsibilities of the local church, is to make sure that members, including the youth, understand and experience genuine reconciliation. All of the evils of war and other crisis situations engulfing us spin around the focal point that between God and man, there is a barrier of sin which can be broken down only from God's side (Rutenber 1960, 17). This act of God in reconciling humankind to Himself was done through the substitutionary death of His only begotten Son, Jesus Christ on the cross of Calvary. This is the Good News that should be proclaimed uncompromisingly to the war-affected youth. When the youth is at peace with God, he can become the godly asset for effecting the message of reconciliation to his peers. Like Paul, the youth would announce to his peers confidently, "For what I received I passed on to you as of first importance; that Christ died for our sins according to the Scriptures..." (I Cor. 15:3, NIV). It is important to note that any reconciliation programme should include the

youth. This is because the youth can speak the language of their peers who all belong to the same sub-culture. Participation of the youth in the local and national reconciliation process will provide them with the opportunity for orientation and leadership development both for the present and the future (Shole 1997, 13). The Bible must be the content used for every strategy because God's infallible word is unchanging. The youth should participate in forums in which there are different ethnic groups that allow for exchange of ideas from their perspective. The varied ethnic factor is making adverse inroads into the church, and this must be eradicated. The possibility of this stems from the fact that the Holy Spirit has wrought amazing miracles, and testimonies abound of transformation through reconciliation. In Bosnia, a prayer and reconciliation meeting told of Christians from all the different ethnic groups who stood up, confessed the sins of their groups and asked forgiveness from those of other ethnic backgrounds (Robb 1995, 5).

SUMMARY

The study areas were with regard to the general characteristics of youth, youth ministry dynamics, necessity for ministering to the war-affected youth, and the aftermath of war. The final section of the literature was on youth in relation to trauma healing, crisis management and reconciliation. The literature further revealed that the war-affected youth who are receiving counsel and help can cope with the situation, and can become advocates of genuine peace and reconciliation.

The study revealed that the Karen Free Methodist Church can employ strategies in her educational ministry to help mobilise and prepare the youth for a promising twenty-first century. However, the task is monumental and can be achieved by concerted efforts in the body of Christ. The Church needs to seek out ways in which to meet the needs of the war-affected youth. There is a need to seek the

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assistance from other members of the Christian Church. While the Karen Free Methodist Church should not put aside her denominational practices, it is necessary to involve the wider body of Christ in trying to assist the youth who have experienced trauma. The war-affected youth is yearning for attention; he is crying for freedom from political oppression and inhumane activities. Only the local church through the united efforts of the believers, the saints of God, can bring holistic and eternal ministries to the youth.

CHAPTER 3

METHODOLOGY

Introduction

The purpose of the study was to explain the needs of the war-affected youth in the Karen Free Methodist Church and to describe how the Church is meeting these needs. The objective of this chapter is to explain the necessary procedures that were followed for the collection of data by the researcher. This section presents a summary account of methods and procedures that were used to conduct the study.

The study sought literary materials through library research. For the field study, the researcher dealt purposively with four important groups in the Karen Free Methodist Church. These were the four pastors, one youth leader, eleven unmarried youth between the ages of thirteen and twenty-five years, six available parents of these youth, and a control group of six Kenyan youth that have not experienced civil war attending the Karen Free Methodist Church.

In order to collect data the researcher administered survey questionnaires to each of the groups mentioned above, and carried out a structured focus group interview with six youth from war-affected countries: Burundi and Rwanda. The questionnaires were pre-tested to ascertain the validity and clarity of the questions. They were also pre-tested to determine changes that were necessary before administering them. The study focused mainly on the war-affected youth that attend the Karen Free Methodist Church. These are the young people who have been directly or indirectly affected by the civil war in their respective countries of origin, and

are now residing in Nairobi. The study was not an exhaustive one because it dealt only with the Karen Free Methodist Church.

Entry

In order to carry out data collection, the researcher obtained a letter of introduction from the Academic Dean of the Nairobi Evangelical Graduate School of Theology to leaders of the Karen Free Methodist Church. A sample of this letter is appended in the thesis (Appendix A). To collect the data for this study, the researcher used open-ended questionnaires for each group (Appendices B-E), and a structured focus group approach with six of the youth from war-affected countries.

Population

The population of the Karen Free Methodist consisted of an average of one hundred and fifty. The population for this study consisted of eleven unmarried youth who are between ages thirteen and twenty-five who have been affected by civil wars in their countries of origin, and are attending the Karen Free Methodist Church. All the above respondents were willing and available. The population included both male and female respondents. The youth in the Karen Free Methodist Church are approximately thirty in number (Anogoli 1998).

Sample

A sample of a population is the selection of units of people which the researcher believed to be typical in the target population or sub-group interest (Nicholas in Chizelu 1992, 97-98). The fourteen unmarried youth who are between ages thirteen and twenty-five, have been affected by civil wars in their countries of origin, and are attending the Karen Free Methodist Church. To find out if the needs of the war-affected youth are known by others attending the Karen Free Methodist Church, four pastors, one youth leader, and six parents also completed questionnaires.

Additionally, a control group of six Kenyan youth of the same age group attending the Karen Free Methodist Church answered a specific questionnaire. The following were the criteria used for selecting the sample: 1. linguistic: the ability to understand and speak English, 2. Availability and willingness to answer and complete the questionnaires and to participate in the Focus Group Interview, and 3. Representation of the two war-affected countries attending the Karen Free Methodist Church.

On the issue of linguistic, English was the language used in the questionnaires and for the Focus Group Interview. Concerning the second criterion, due to the sensitiveness of war-related matters dealt with in the research, the researcher respected and took into serious consideration the avoidance of coercing the respondents into participating. The respondents were requested to mention their countries of origin.

Designing the instruments

The questionnaires formed the basic tools for this study. Leedy (1993, 187) says that tools, in this case the questionnaires, are an "intermediary instrument for facilitating the ultimate goal of the research." The questionnaires will be mainly open-ended, enabling the respondents freedom to provide the necessary information without being confined. In regards to the credibility of open-ended questions in research, especially in Africa, Horton and Engel (1979, 3) say

> Open questions do not suggest any alternative responses from which the respondent can choose. This forces the individual to think through his own response, rather than giving the answer he feels is expected. Open questions also reduce bias which may be introduced by the selection and order of the alternatives.

The researcher in constructing the questions considered the clarity, comprehensibility, and length of the questionnaires. The researcher, in regards to the results of the findings, considered this question by Mann (1985, 133-35), 'could this

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schedule be handed over to someone else for analysis without them having to go back to the interviewer to ask what a certain question mean?' The open-ended questionnaires which focused on the research problem were the primary instruments used for collecting data, and the collected data entailed descriptions in the respondents' own words.

Focus Group Interview (FGI)

Patton (1990, 335) describes a focus group interview as one "with a small group of people on a specific topic. Groups are typically six to eight people who participate in the interview for one-half to two hours." The researcher used one focus group comprising of seven of the unmarried youth between the ages of thirteen and twenty-five in the Karen Free Methodist Church. As Umazekabiri (1996, 79) rightly says, "the purpose of these focus groups was to ensure that the researcher was using the most crucial questions and getting more information, ideas and insights from his respondents..."

In this study, the Focus Group Interview was primarily used to confirm observations drawn from the questionnaires data relating to the Research Questions. These were facts and attitudes which present more "insight, stimulation and innovation in thinking in an informal environment (Nachmias and Nachmias 1976, 101).

The selection of only the war-affected youth Group was based on their willingness and availability. The selection of the participants for the Focus Group Interview was done more "in terms of minimising sample bias rather than achieving generalisability. Focus groups are frequently conducted with purposively selected samples in which the participants are recruited from a limited number of sources - often only one" (Morgan 1997, 35). The group comprised of six available and willing youth who have been directly or indirectly affected by civil war in their countries of origin.

"Focus groups provide insight into beliefs and attitudes that underlie behavior" (Morse 1994, 225). The researcher organised a retreat for the youth attending the Karen Free Methodist Church. It was held on Saturday, March 28th, 1998 at the Nairobi Evangelical Graduate School of Theology. The retreat provided an informal time for the group. The collection of personal experiences and beliefs related to the designated topics was the purpose of the focus group (Morse, 227). The responses of the six who participated in the Focus Group Interview were gathered from the questions that addressed the research questions in the War-Affected youth questionnaires. The findings reported supported the responses stated in the questionnaire for the war-affected youth.

Pre-Testing

In order to carry out the pre-testing of the questionnaires, the researcher "should select a sample of individuals from a population similar to that from which" he plans to draw his research population (Borg and Gall 1989, 435).

The questionnaires were amended by the researcher after critical comments made by the first and second readers before pre-testing them. The intent of the pre-testing was to determine the comprehensibility and validity of the questions, and to revise those questions that would not yield information that is desired. From Mid-February to Mid-March 1998, the researcher did pre-testing of the research instruments. The questionnaires were distributed with an attached note explaining the aim of the exercise, with a request for the respondents' comments and suggestions. This was for the purpose of precision of expression, objectivity, relevance, suitability to the problem being researched, and of favourable reception and return (Leedy 1985, 12).

The questionnaires for the pastors/youth leader, the youth and parents were pre-tested among a population of eight youth (two from Kenya), four pastors, three parents, and two youth practitioners of the NEGST student and youth population. They are from Rwanda, Burundi, and Liberia. They attend one of the following churches in Nairobi: St. Andrews Presbyterian Church of East Africa, St. Francis Anglican Church, Good Shepherd, The Nazarene Church, Karen Vineyard and Deliverance Pentecostal Church.

The researcher also had an informal discussion with six members of this pre-tested population to ensure that they share similar essential experiences. Upon completion of the exercise, there was need to make some minor changes. The revised and finalised questionnaires are appended in the thesis (Appendices B-E).

Field Procedures

The researcher visited the Karen Free Methodist Church for six Sundays. During the second visit, the researcher was given five minutes to explain to the congregation the purpose of his visits. After that service, the researcher had ten minutes with the youth that were present. During this time, the researcher explained the purpose of the research to the youth. After the briefing, a date was set for an informal retreat.

Data Collection and Method of Data Analysis

The four pastors, one youth leader, six parents and five of the youth who did not attend the retreat returned the completed questionnaires on a mutually agreed date when the researcher was visiting. The completed questionnaires from the youth were collected.

Data was also collected via tape recorder during the Focus Group Interview (FGI). Patton (1980, 250) submits that the use of a tape recorder in an interview

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assists the interviewer in active listening to the interviewee, and releases the interviewer from the painstaking task of note-taking. The completed questionnaires entailed the raw data that was ready for the process of analysis and interpretation.

The researcher organised the questionnaires into the four groups/categories that participated, and later transcribed the Focus Group Interview session with the six war-affected youth.

The method of analysis used was Content Analysis employing the group-to-group validation. Patton (1990, 381) describes it as "the process of identifying, coding, and categorising the primary patterns in the data." Each group was coded and placed into the computer for identification in direct and indirect quotes in the reporting of the findings (See Appendix F). This method provided insights into the manners of identifying and categorising the primary patterns in the data that are directly related to the Research Questions.

CHAPTER 4

DATA ANALYSIS AND INTERPRETATION OF FINDINGS

Introduction

The purpose of this study was to explain the needs of the war-affected youth in the Karen Free Methodist Church and to describe how the Church is meeting these needs. This chapter presents, analyses and interprets the data that was gathered from the respondents using the Content Analysis Method.

The following groups in the Karen Free Methodist Church provided data for analysis and interpretation: four pastors, one youth director, eleven war-affected youth, six parents, and six Kenyan youth who have not experienced civil wars as a 'control' group.

The findings and interpretation are stated fully in this chapter after the data collection and analysis of the different categories of questionnaires were done.

The data was studied for the primary purpose of providing certain observable patterns that are generic in nature. The findings were described in words, a narrative embracing the range of variation. The context in which the respondents make their statements was taken very seriously in analysing the data. For "without reference to the context, it is impossible to determine the meaning of informants' reports or to develop explanations for the responses" (Morse 1994, 288).

Additionally, since the central purpose of descriptive qualitative research is the discovery of meaning (Ndagi 1984, 99), the responses that deal with the respondents expressions of their observations was agreeable to qualitative data analysis (Cole

1988, 71). The data was analysed from what was provided by the respondents, and what this researcher observed from the responses in the returned questionnaires.

Questionnaires Returns

The reception accorded to the researcher by the leaders of the Karen Free Methodist Church was very supportive and encouraging. There was a high percentage of completed questionnaires as shown in the following Table.

Table 3: Returns of Group Respondents

GROUP	Numbers Given Out	Number Returned	% Returned	Gender (Male/Female)
Pastors/Youth Leader	5	5	100	5/0
War-Affected Youth	15	11	73.3	7/4
Parents	8	6	75.0	5/1
Kenyan Youth	7	6	85.7	3/3
Total	35	28	80	20/8

The first step after collecting the data was to organise the questionnaires into groups presenting the demography distribution information. The second step was to code and categorise the data so that analysis and interpretation could be done. Coding was done for each group (see Appendix F). Letters and numbers were assigned to the coded categories to indicate Country of origin, gender, and group. These were used for the purpose of identifying respondents for employing direct quotations. Direct quotations are "the essential raw data for qualitative analysis" (Patton, 379).

The data was reported and analysed under each Research Question, dealing with each Category respectively. A group-to-group validation of each Research Question and topic was employed. The findings focused on the two research questions. Results were described in narrative form.

Demographic Distribution of Findings

The following summary shows the demographic distribution of the respondents according to the different Groups. Gender, age, marital status (where applicable), the country of origin and educational level are included.

Pastors/Youth Leader

Table 4:   Gender of Respondents

Response	Count	Percentage (%)
Male	5	100
Female	0	0
Total	5	**100**

Gender of Respondents.   All of the pastors and the Youth Leader were male.

Table 5: Age of Respondents (Pastors/Youth Leaders)

Response	Count	Percentage (%)
25 - 30	1	20
31 - 40	2	40
41 - 50	2	40
Total	5	100

Age of Respondents: Only one of them is between the twenty-five to thirty years of age bracket.   This pastor is the only single one among the leaders. Two of the pastors are between the thirty-one to forty years age range, while two are between the forty-one to fifty years range.

Table 6: Marital Status of Respondents (Pastors/Youth Leaders)

Response	Count	Percentage (%)
Single	1	20
Married	4	80
Total	5	100

Marital Status of Respondents: Four of the pastors are married and one is single.

Table 7: Country of Origin of Respondents (Pastors/Youth Leader)

Response	Count	Percentage (%)
Burundi	1	20
Kenya	2	40
Rwanda	2	40
Total	5	100

Country of Origin of Respondents: Two of the four pastors are Kenyans, two are Rwandese, and the youth leader is a Burundian.

Table 8: Educational Level of Respondents (Pastors/Youth Leader)

Response	Count	Percentage (%)
Diploma	2	40
Bachelor	1	20
Masters	2	40
Total	5	100

Educational Level of Respondents: Two of the pastors have earned a Masters degree, one a Bachelor, and two have received diplomas. One of the pastors from Rwanda is pursuing a Master of Divinity in a theological school. The youth leader is studying in a university.

The War-Affected Youth

Table 9: Age of Respondents (War-Affected Youth)

Response	Count	Percentage (%)
13 - 15	1	9.09
16 - 20	8	72.72
21 - 25	2	18.18
Total	11	100

Age: Only one female is in the thirteen to fifteen years age bracket. There were no male respondents in this age range. Five males and two females are in the

sixteen to twenty years age bracket. Two males were found in the twenty-one to twenty five years age range. There was no female in this age range.

Table 10: Gender of Respondents (War-Affected Youth)

Response	Count	Percentage (%)
Male	7	63.63
Female	4	36.36
Total	11	100

Gender of Respondents: Seven were male and four were female.

Table 11: Country of Origin of Respondents (War-Affected Youth)

Response	Count	Percentage (%)
Burundi	4	36.36
Rwanda	7	63.63
Total	11	100

Country of Origin of Respondents: Three males were from Burundi and one female. Four males and three females were from Rwanda.

Table 12: Educational Level of Respondents (War-Affected Youth)

Response	Count	Percentage (%)
Secondary	10	90.9
Post-Secondary/College	1	9.09
Total	11	100

Educational Level of Respondents: Ten of the war-affected youth are in secondary/high school, while one is in college.

Parents

Table 13: Age of Respondents (Parents)

Response	Count	Percentage (%)
36 - 45	3	50
46 - 55	3	50
Total	6	100

Age of Respondents: Two males and the only female are in the thirty-six to forty-five years age bracket.   The remaining three males are in the fifty-six to sixty-five years age bracket.

Table 14: Gender of Respondents (Parents)

Response	Count	Percentage (%)
Male	5	83.33
Female	1	16.66
Total	6	100

Gender of Respondents: Five were males and one was female.

Marital Status of Respondents: All are married.

Table 15:   Country of Origin of Respondents (Parents)

Response	Count	Percentage (%)
Burundi	3	50
Rwanda	3	50
Total	6	100

Country of Origin of Respondents: Three males are from Burundi, two males from Rwanda, and the only female is from Rwanda. All of them are married and living with their spouses.

Table 16:   Educational Level of Respondents (Parents)

Response	Count	Percentage (%)
Diploma	1	16.66
Masters	4	66.66
Doctorate	1	16.66
Total	6	100

Educational Level of Respondents: The only female parent has earned a diploma. Four of the males have earned a Masters degree, while one male has earned a Doctoral degree.

Kenyan Youth

Table 17: Age of Respondents (Kenyan Youth)

Response	Count	Percentage (%)
16 - 20	2	33.33
21 - 25	4	66.66
Total	6	100

Age of Respondents: Two were in the sixteen to twenty years age bracket. Four were in the twenty-one to twenty-five years age bracket.

Table 18: Gender of Respondents (Kenyan Youth)

Response	Count	Percentage (%)
Male	3	50
Female	3	50
Total	6	100

Gender of Respondents: Two males and one female are in the sixteen to twenty years of age bracket. Two males and two females are in the twenty-one to twenty-five years age bracket.

Table 19: Educational Level of Respondents (Kenyan Youth)

Response	Count	Percentage (%)
Secondary	2	33.33
Post-Secondary/College	4	66.66
Total	6	100

Educational Level of Respondents: The three males are in secondary school, while the four females are in Post-secondary school (diploma granting institutions).

Report On Findings Related To Each Research Question

In each Category, there was a specific question in the questionnaire that tried to answer the two research questions of the study. The findings to each question was reported by examining the responses of each of the four groups: the pastors/youth

leader questionnaires in which four pastors, one youth leader participated, eleven war-affected youth, six parents and a control group of six Kenyan youth attending the Karen Free Methodist Church.

The first Research Question was designed to discover the needs of the youth who have been directly or indirectly affected by civil war in their respective countries (Burundi and Rwanda), and are attending the Karen Free Methodist Church.

Research Question 1: What are the needs of the war-affected youth attending the Karen Free Methodist Church?

Group One:

Pastors and Youth Leader: To ascertain the leaders awareness of the needs of the war-affected youth attending the Karen Free Methodist Church, item 9 was designed to find this out. All five of the respondents reported an affirmative.

Four pastors of the Karen Free Methodist Church Pastor Cabinet, and one youth leader responded to the question for this study. Questionnaire 1 (Appendix B), item 10 was designed to collect data for this research question. The responses reported were grouped under three major headings based on the specific question in the questionnaire (Item 10): 1. Psychological Needs, 2. Economic/Material Needs, and 3. Spiritual Needs.

1. Psychological Needs: One of the pastors (KP1) reported that many of the youth have been traumatised. "They are full of fear, anger, and bitterness. They feel that the world is a cruel place to live in. Many of them doubt the presence of God." He reported that these youth wonder how a loving God could allow their family members to be brutally killed, their homes destroyed, and their countries devastated as a result of civil wars in their respective countries. The pastor reported that these youth need love

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and compassion. They need people to show love and to accept them for who they are in the sight of God, and not as refugees.

Another Pastor (KP2), reported that the youth are disturbed by what some of them saw, experienced or heard. Those who lost family members are disturbed by past memories. Another Pastor reported that the youth "have a psychological gap which needs to be filled with love and understanding"(BP3). One of the new pastors (RP4) reported that while the youth are safely away form their respective countries, "most of them are traumatised at various levels following what they have seen during the war and the hardships they went through." He reported that they need trauma healing ministries to help them recover from the emotional wounds that have been inflicted upon them. The youth leader reported that the youth need reconciliation (BYL5).

2. Economic/Material Needs: The need for food, clothing, and money were reported by all the respondents in this Group. One pastor reported that the youth "are in dire need of food... a good number of them cannot afford to buy clothing. They depend on clothes offered by well-wishers"(KP1). Another pastor reported that many of the youth have lost their scholarships to complete school. "Their parents, if alive, have lost properties and so they can't afford to support the education of their children"(BP3). One of the pastors reported that "economically, most of these youth have nothing"(RP4).

3. Spiritual Needs: Spiritual guidance through counselling that would lead to a personal relationship with God was reported as needs for the war-affected youth. One pastor reported that the youth need mature believers who would sympathise and empathise with them "to counsel them, exhort them, build their broken spirits, teach them and bring them to understand God through His Word"(KP1). One pastor reported

that these youth need people who would be spiritual role models to them (KP2). Another pastor reported that "they need spiritual comfort"(RP4) and a message of hope, for the future seems very dark. As a result only "few of them still believe in Jesus, the Bringer of justice and hope for the oppressed"(RP4).

Group Two:

The War-Affected Youth: Eleven youth between the ages of thirteen and twenty-five who are not married and were available and willing responded to the questionnaire (Appendix C). Item 15 was designed to collect data that provided answer to Research Question 1. Their responses were grouped under two major headings, namely, 1. Psychological Needs and 2. Economic/Material Needs.

1. Psychological Needs: All four of the female respondents reported two or more of the following as their psychological needs: love, acceptance, care, understanding and peace of mind. One reported that she missed her friends and relatives (BFWAY1). Another reported that, "I want a close friend, someone who understands how I feel about war and life in general"(RFWAY4). One reported that being away from home, "I am too disturbed, *Kabisa*"" (RFWAY2). ["NOTE: "Kabisa" is a Kiswahili word meaning "completely, thoroughly"].

A male respondent reported he is very concerned about his education, he does not see a way in the present or future in which he can further his education, and as a result, he is always worried (BMWAY7). Another male respondent, a college student, reported that he needs people to accept him and love him "regardless of being a refugee"(RMWAY8). One male respondent reported that his psychological needs are "love and acceptance; I want to be shown love and to be accepted as I am" (RMWAY9), while another reported that "my psychological/emotional needs are being

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respected and accepted" (RMWAY10). Another reported that his needs in this area are love and friends who care (RMWAY11).

2. Economic/Material Needs: The themes of money, food and clothes are reported as the major needs in this regard by all the female respondents (BFWAY1, REFWAY2, RFWAY3 and RFWAY4). One of the main reasons given for the need of money is to pay for school fees. One of the female respondents reported that "I need money for many things but especially to help in terms of school fees in order to finish my studies" (RFWAY4). Only one of the female respondents reported the need for shelter (RFWAY2). Another female respondent reported that her "parents don't work. We are not well supported as we were" (BFWAY1).

A male respondent reported that he does not see how his future will be without school, and he does not know if he will ever go back to his country (BMWAY7). Two other male respondents reported clothing and money as their economic/material needs (RMWAY 9 and RMWAY 10).

Group Three:

Parents: Six parents responded to the questionnaire (Appendix D). Item 11 was designed to collect data for Research Question 1. The responses gathered were grouped under two major headings based on Item 11 in the questionnaire:

1. Psychological Needs and 2. Economic/Material Needs.

1. Psychological Needs: A male respondent, with a doctorate degree, reported that he realises deeply that "these youth need counselling, assurance for future living, love and understanding" (BMP2). Another male respondent reported that the fact that the youth are not in the place they consider their home, away from friends (peers) and relatives, they are disturbed emotionally(BMP3). Another reported that "psychologically, they have trauma, bad experiences that keep coming back"(RMP6).

One male respondent reported that these youth need love and healing of their emotions because they are experiencing emotional disturbances since "most of them have undergone trauma linked with war" (RMP5). The only female respondent in this Group reported that the youth need "understanding, love and sensitivity" (RFP1).

2. Economic/Material Needs: A male respondent reported that the youth are not financially supported as they were before the crisis. Therefore, most of them do not get the education they need, and if they do get any education, "it is not what they would have gotten if there were no civil wars" (BMP3). Another reported a similar statement. Most of these youth are not in schools. They lack food and proper clothes (RMP6). The necessity of food and shelter were reported by another male respondent (BMP2).

The female respondent reported the need for food, clothes and shelter. She added further that the youth need positive female role models whom the young girls would emulate as they try to live for Christ. She reported the need for counselling services to be provided for these youth.

Group Four - Control Group:

Kenyan Youth: The Control Group was made up of six Kenyan youth(three females and three males) attending the Karen Free Methodist Church. The same procedure was used to administer the survey instrument, the use of the questionnaire (Appendix E) to them as was done to the other groups. Item 7 was design to know what the needs of the Kenyan youth attending the Karen Free Methodist Church are. This was done in order to discover if their needs are different from those of the youth that have been affected by war. Their responses were grouped under two major headings based on the specific question asked: 1. Psychological Needs and 2. Economic/Material Needs.

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1. Psychological Needs: All six of the respondents reported love and acceptance as their psychological needs. A female respondent reported that she needs people with whom she can sit, talk and walk (FKY2). She reported that many times she feels lonely, and there is no friend to share her feelings and thoughts with.

2. Economic/Material Needs: In this Category, money, food and clothes were reported by well over half the respondents as their needs. A female respondent reported that her needs are food, money and clothing. These are met "through working for friends, especially missionaries" (FKY1). Another female respondent reported that food, money for school fees and clothes are her basic needs (FKY2).

A male respondent reported that his needs in this area are school fees and rent (MKY1). The two other male respondents (MKY2 and MKY 3)) reported that clothes and school fees are their needs.

Summary of Findings To Research Question 1

The summary was done using the group-to-group validation, presenting major

themes which were observed in the responses to Research Question 1.

Group One: Pastors and Youth Leaders

Table 20: **Summary of Findings of Major Themes Reported By Group One**

Pastors and Youth Leader

Category	Theme	Male	Female
Psychological Needs	Love	YYY	
	Acceptance	YYY	
	Trauma Healing	YY	
	Reconciliation	YY	
Economic/Material Needs	Food	YYY	
	Money	YYY	
	Shelter	YY	
Spiritual Needs	Positive Role Models	YYY	
	Personal Relationship with Christ	YY	
	Counselling	YY	

Key To Table 20:

YYY   = Reported by over 60% of the respondents
YY   = Reported by almost 50% of the respondents
Y   = Reported by less than 45 % of the respondents

The needs for love, acceptance, Trauma healing and reconciliation were the

major observable themes. Over 60% of the respondents reported the need for love

and acceptance, while almost 50% of the respondents reported trauma healing as a

major psychological need. Almost 50% of the respondents mentioned reconciliation as

a need of the youth.

Under the Economic/Material Needs Category, the major observable themes

were food, money and shelter.   Over 60% of the respondents reported both food and

money as needs of the war-affected youth attending the Karen Free Methodist Church.

Almost 50% of the respondents mentioned shelter as a need of these youth.

For Spiritual Needs, over 60% of the respondents reported that a positive role model is a need for the war-affected youth attending the Karen Free Methodist Church. Almost 50% of the respondents reported that a personal relationship to Christ and counselling are also needs of these youth.

Group Two: War-Affected Youth

Table 21: **Summary of Findings of Major Themes Reported By Group Two**

War-Affected Youth

Category	Theme	Male	Female
Psychological Needs	Love	YYY	YYY
	Acceptance	YYY	YYY
	Friendship	Y	YYY
Economic/Material Needs	Food	YYY	YYY
	Money	YYY	YYY
	Shelter	YYY	YY
	Education	YYY	YY
	Clothes	YYY	YYY

Key To Table 21:

YYY = Reported by over 60% of the respondents
YY = Reported by almost 50% of the respondents
Y = Reported by less than 45% of the respondents

A similar response revealed that, over 60% of the respondents reported love and acceptance as the major psychological needs of the war-affected youth. Another psychological need that was reported by over 60% of the female respondents was friendship. That is someone of their age-group with whom they can share their inner feelings and experiences. Less than 45% male respondents reported friendship as a need.

Food, money and shelter were reported and observed as major needs of the war-affected youth. Over 60% of the male and female respondents reported that both

food and money were need of the war-affected youth attending the Karen Free Methodist Church. Over 60% of the male respondents reported shelter as another major needs while almost 50% of the female respondents reported shelter as a need. The need for clothes was also reported by over 60% of the male and female respondents as needs in this category. Education was another need in this category that was reported by over 60% of the respondents.

Group Three: Parents

Table 22: **Summary of Findings of Major Themes Reported By Group Three**

   Parents

Category	Theme	Male	Female
Psychological Needs	Love Counselling in Trauma Healing Understanding	YYY YYY YY	
Economic/Material Needs	Food Money Shelter Education Medical Care	YYY YYY YYY YYY YY	

Key To Table 22:

YYY = Reported by over 60% of the respondents
YY   = Reported by almost 50% of the respondents
Y   = Reported by less than 45% of the respondents

The researcher also observed that the need for love was reported by over 60% of the respondents as a major psychological need of the war-affected youth attending the Karen Free Methodist Church. Counselling in the area of trauma healing was also reported by over 60% of the respondents as a major need. Understanding of the feelings of the war-affected youth was also reported by almost 50% of the respondents as a need in this category.

In the Economic/Material Needs Category, food, shelter, money, and education were reported by over 60% the respondents as needs. Medical care was reported by almost 50% the male respondents.

It must be noted that the only female respondent, reported also that love, and understanding are major psychological needs of the war-affected youth. She added sensitivity to the feelings of the war-affected youth as a need in this Category.

While she reported that food, clothes, and shelter are economic/material needs of these youth, she additionally reported that there is a need for a positive female role model whom the young war-affected girls would emulate as they strive to live for Christ. She also reported the need to provide counselling for those experiencing trauma.

Group Four: Control Group of Kenyan Youth

Table 23: **Summary of Findings of Major Themes Reported By Group Four**

   Kenyan Youth

Category	Theme	Male	Female
Psychological Needs	Love	YY	YYY
	Acceptance	YY	YYY
Economic/Material Needs	Food	YYY	YYY
	Money	YYY	YYY
	Clothes	YY	YYY
	Education	YY	YYY

Key To Table 23:

YYY = Reported by over 60% of the respondents
YY   = Reported by almost 50% of the respondents
Y   = Reported by less than 45% of the respondents

In the Psychological Needs Category, love and acceptance were reported as the major needs for the Kenyan youth by over 60% of the female respondents, and almost 50% of the male respondents.

In the Economic/Material Needs Category, money and food were reported as needs by over 60% of the male and female respondents. Almost 50% of the male respondents and over 60% of the female respondents reported that clothes and education as needs in this Category.

Summary Findings on a Group-to-Group Validation On Research Question 1

Psychological Needs: It was reported by over 60% of the respondents in each group that love and acceptance were major needs of the youth attending the Karen Free Methodist Church. Counselling was another need that was reported by almost 50% of the respondents in Groups One and Three.

Almost 50% of the respondents in the Parents Group reported that understanding is a need for the war-affected youth attending the Karen Free Methodist Church.

Over 60% of the Female respondents and less than 45% of the male respondents reported that friendship is a major need of the war-affected youth attending the Karen Free Methodist Church.

In the Economic/Material Category, over 60% of the respondents in all the Groups, including the Control Group reported that food, money, clothes and education are needs for the youth. Shelter was also reported as a need by over 60% of the respondents in the parents Group and the War-affected youth Group, and almost 50% of the respondents in the Pastors and Youth Leader Group.

Almost 50% of the leaders reported the need for a personal relationship with Christ as a need of the war-affected youth. Over 60% of the respondents in the Parents' Group and almost 50% of the respondents in the Pastors and Youth Leader's Group reported the need for counselling, especially in the area of trauma healing.

Analysis and Interpretation of Findings Relating To Research Question 1

In carrying out the analysis and interpretation, Content Analysis employing the group-to-group validation was used. The study on the needs of the war-affected youth in the Karen Free Methodist Church brought out some specific findings that were analysed. The specific findings focused on the specific psychological, economic/material and spiritual needs of the war-affected youth. These were also looked at in the Control Group of Kenyan Youth who have not been affected directly or indirectly by civil war. There were no major differences noted in the needs of the war-affected youth and the Kenyan youth who have not experienced civil war.

Psychological Needs: The summary of the findings indicate that two major themes are common: the needs for love and acceptance. Over 60% in the Pastor/Youth Leader Group, in the parents' Group, and the in the Groups of youths emphasised these themes. Counselling in the area of trauma healing was indicated as a need by the over 60% of the parents, and almost 50% of the respondents in the Pastors/Youth Leader Group.

This means that in the Karen Free Methodist Church, the war-affected need to experience love. It also means that there is need for the leadership of the Church to work at ways for ensuring that the youth feel accepted in their midst.

Since counselling in the area of trauma healing was indicated as a need by almost 50% of the respondents in the Pastors/Youth Leader and Parents' Groups, it indicates that counselling should form an integral part of the Karen Free Methodist Church's ministries to the youth, especially those who have been affected directly or indirectly by civil wars in their respective countries.

The fact that the Control Group of Kenyan youth also indicated that love and acceptance are their psychological needs, this shows that whether war-affected or not, these needs are characteristic of this period or stage in life.

Friendship was another major theme that was reported by over 60% of the female respondents of the War-Affected Youth Group. The fact that less than 45% of the male respondents in this Group reported it, means that the female war-affected youth in the Karen Free Methodist Church value friendship more highly in their lives than the males.

Economic/Material Needs: There is a need for the Karen Free Methodist Church leaders to look into ways for providing economic/material needs of the youth attending the Church. This is because it was indicated by over 60% of the respondents in each group that the need for money, food, clothing, education and shelter are major. This indicates that the youth are finding it difficult to meet these needs because of their situations at home, especially since all of them are out of their countries of origin.

As indicated by over 60% of the respondents in the Control Group of the Kenyan youth attending the Karen Free Methodist Church, the needs of money, food, clothing, shelter and education are major. They too are faced with similar problems as their war-affected peers. This indicates that they are from poor economic backgrounds, and are needing assistance.

The second Research Question sought to find out how the Karen Free Methodist Church is responding to the needs of the war-affected youth attending this Church.

Research Question 2: How is the Karen Free Methodist Church meeting the needs of the War-Affected Youth?

Similar to Research Question 1, the findings to Research Question 2 will be reported in the following order: Group One: Pastors and Youth Leader, Group Two: The War-Affected Youth, Group Three: Parents and Group Four: Control Group of Kenyan Youth.

Group One: Pastors and Youth Leader

Item 11 on their questionnaire (see Appendix B) was designed to collect data for this research question. The responses reported by the four Pastors and one youth Leader are as follows:

One pastor reported that, "I am not aware of a specific strategy that aims to help the youth" (RP4). Two of the Kenyan Pastors in the Cabinet (KP1 and KP2) reported that the Karen Free Methodist Church has tried to provide some economic assistance, but the resources are too limited. One of them reported that, "spiritually, the Church organises Sunday services for them to be helped... we are working towards improving the way the worship is done so as to attract" the young people (KP2). One of the pastors reported that there is a child care programme through which the Church has been able to sponsor some of the youth at secondary school. He, however, reported that there is "not enough means to help all who are in need" in the Church (BP3). This same pastor concluded that "there is not very much done to meet the psychological and spiritual needs the youth are confronted with" (BP3).

The youth leader reported that there is nothing being done for the youth (BYL 5).

Group Two: War-Affected Youth

Item 18 was designed to collect data for Research Question 2. Of the eleven youth who reported, seven of them, two females (BFWAY1 and RFWAy1), and five males (BMWAY 5, BMWAY 7, RMWAY 8, RMWAY 9 and RMWAY 10), reported that

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the Karen Free Methodist Church is doing nothing to meet their needs. Two of the war-affected youth, one male and one female, reported that they are prayed for by the leaders (RFWAY3 and RMWAY 11). One male respondent reported that "the Church organise seminars, youth picnics, and other meetings, to teach us the Word of God, and by that occasion, anyone expressed himself or herself about the problems he or she is facing. The Church go to study the case and finally give an answer" (BMWAY6).

A female respondent reported that the Church provides some parents with scholarship for their children (RFWAY2).

Group Three: Parents

Item 12 in the questionnaire for Parents (Appendix D) was designed to collect data for Research Question 2 from the six parents that responded.

Four out of six of the parents, all males, reported that the Church is not meeting the needs of the war-affected youth. Each of them reported different reasons for their responses. One of them reported that the reason why the Karen Free Methodist Church is not meeting the needs of the war-affected youth is because it is a new Church. The Karen Free Methodist Church "does not have any programme to help the youth get education, and financially, it does not support any youth" (BMP3).
Another male parent reported that the Church is "meeting some needs by creating a way to bring people together, share experiences, but there are more things which should be done to meet the needs of these youths" (BMP2).

The only female respondent reported that individuals in the Church, not the whole Church are having counselling to help these youth and to pay their school fees (RFP1). A male parent reported that the Karen Free Methodist Church is not meeting the needs of these youths fully because "it is a new Church with limited resources, the

Group One: Pastors and Youth Leaders

Table 24: **Summary of Findings to Research Question 2 Reported by Group One**

   Pastors and Youth Leaders

How Are the Need Being Met By the KFMC ?	Male	Female
The KFMC is doing nothing	YYY	
The KFMC is doing something	YY	
Not sure if the KFMC is doing anything		

   Key to Table 24:

    YYY   = Reported by over 60% of the respondents
    YY   = Reported by almost 50% of the respondents
    Y   = Reported by less than 45% of the respondents

Over 60% of the respondents reported that Karen Free Methodist Church is not doing anything substantial to meet the needs of the youth in the Church. These reported that they know of no strategic plans or programmes that are designed to help meet the needs of the youth in the Church. The two Kenyan pastors reported that the Church has made some efforts to meet the needs, especially the spiritual needs through the regular worship services. The youth leader reported that there is nothing being done to meet the needs of these youth. One pastor reported the existence of a child care programme through which some assistance is being provided to meet some of the educational needs of some of the youth.

Group Two: War-Affected Youth

Table 25: **Summary of Findings to Research Question 2 Reported**

 by Group Two

 War-Affected Youth

How Are the Need Being Met By the KFMC ?	Male	Female
The KFMC is doing nothing	YYY	YYY
The KFMC is doing something	YY	YY
Not sure if the KFMC is doing anything		

Key to Table 25:

YYY = Reported by over 60% of the respondents
YY = Reported by almost 50% of the respondents
Y = Reported by less than 45% of the respondents

Over 60% of the respondents reported that the Church is not doing anything to meet their needs. Two were females and five were males. Two respondents, a male and a female, reported that they are prayed for by the leaders. One male respondent reported that seminars, youth picnics and other meetings are organised by the Church, and these are forums for airing personal views and problems being faced.

One female respondent reported that scholarship is provided for some of the youth in the Church.

Group Three: Parents

Table 26: Summary of Findings to Research Question 2 Reported by

Group Three

Parents

How Are the Need Being Met By the KFMC ?	Male	Female
The KFMC is doing nothing	YYY	YY
The KFMC is doing something	YY	YYY
Not sure if the KFMC is doing anything		

Key to Table 26:

YYY = Reported by over 60% of the respondents
YY   = Reported by almost 50% of the respondents
Y   = Reported by less than 45% of the respondents

Over 60% of the respondents reported that the Church is not meeting the needs of the war-affected youth.   Almost 50% of the respondents reported that the Church is doing something to meet the needs of the war-affected youth.

Group Four: Control Group of Kenyan Youth

Table 27: Summary of Findings to Research Question 2 Reported by

Group Four

Kenyan Youth

How Are the Need Being Met By the KFMC ?	Male	Female
The KFMC is doing nothing	YYY	YY
The KFMC is doing something	YYY	YYY
Not sure if the KFMC is doing anything		

Key to Table 27:

YYY = Reported by over 60% of the respondents
YY   = Reported by almost 50% of the respondents
Y   = Reported by less than 45% of the respondents

Over 60% of the Kenyan youth reported that the Church leaders are aware of their needs, and these are being met in various ways. Two of the female respondents reported transportation for school, school fees and rent are provided by the Church leaders and individuals respectively in the Karen Free Methodist Church.

Analysis and Interpretation of Findings Relating To Research Question 2

The findings in all the Groups, with the exception of the Control Group of Kenyan Youth, indicated that the Karen Free Methodist Church is not meeting the needs of the war-affected youth attending the Church. Over 60% of the respondents in the Groups One to Three indicate that the Karen Free Methodist Church is not having ministries geared towards meeting the needs of the War-affected youth in the Church.

The two Kenyan Pastors reported that the Church provides a regular worship service in which the youth participate. The Church has tried to provide assistance to some, but the pastors reported that the resources are very limited.

This means that there are no specific ministries or strategies being used by the leaders of the Karen Free Methodist Church to meet the needs of the war-affected youth. The youth leader who is responsible for giving direction to the youth ministry of the Karen Free Methodist Church also reported that he is not aware of anything the Church is doing to meet the needs of these youth. This means that the Youth ministry of the Karen Free Methodist Church is not doing anything to appeal to the war-affected youth attending the church.

An interesting observation is the report of the Control Group of Kenyan youth that are attending the Karen Free Methodist Church. Over 60% of them reported that the Church or individuals in the Church try to meet some of their physical needs like transport to school, school fees, and rent.

Summary

The specific findings of the needs of the war-affected youth in the Karen Free Methodist Church focused on specific psychological, economic/material and spiritual needs.

The findings across all of the Groups indicate that over 60% of the respondents know the needs of the war-affected youth in Karen Free Methodist Church. Love and acceptance were among the major psychological needs that over 60% of the respondents reported.

Almost 50% of the respondents in the Pastors/Youth Leader and Parents' Groups indicated that counselling in the area of trauma healing as a need for the war-affected youth attending the Karen Free Methodist Church.

Friendship was a major need that was reported mainly by over 60% of the female respondents in the War-Affected youth Group.

The economic/material needs that were observed as major themes were money, food, clothing, education and shelter.

There were no significant differences noted in the needs of the war-affected youth and the Kenyan youth who have not been affected directly or indirectly by civil war, and are attending the Karen Free Methodist Church.

There is a need for the Church to do more to help meet the various needs of the youth attending the Karen Free Methodist Church.

CHAPTER 5

CONCLUSIONS AND RECOMMENDATIONS

Introduction

The purpose of this study was to explain the needs of the war-affected youth in the Karen Free Methodist Church and to describe how the Church is meeting these needs. The researcher gathered information for this descriptive study from four pastors of the Karen Free Methodist Church, one youth leader, eleven war-affected youth from Burundi and Rwanda, that is young people, male and female, between the ages of thirteen and twenty-five who have been affected directly or indirectly by civil war.

The research questionnaires were developed in order to gather data on the following: the needs of the war-affected youth attending the Karen Free Methodist Church, and how the Karen Free Methodist Church is meeting these needs.

Summary of Findings

Needs of the War-Affected Youth

The specific findings of the needs of the war-affected youth in the Karen Free Methodist Church focused on specific psychological, economic/material and spiritual needs.

The findings across all of the Groups indicate that over 60% of the respondents know the needs of the war-affected youth in Karen Free Methodist Church. Love and acceptance were among the major psychological needs that over 60% of the respondents reported.

Almost 50% of the respondents in the Pastors/Youth Leader and Parents' Groups indicated that counselling in the area of trauma healing as a need for the war-affected youth attending the Karen Free Methodist Church. Welch(1996, 186) advances that a good friendship with the youth will give opportunities for "concrete counseling which is teaching directed toward the senses."

Friendship was a major need that was reported mainly by over 60% of the female respondents in the War-Affected youth Group. The fact that less than 45% of the male respondents in this Group reported it, means that the female war-affected youth in the Karen Free Methodist Church value friendship more highly in their lives than the males. Notwithstanding, this correlates with the theory that the youth in general seeks independence, responds to peer pressure and desires special friends. The youth has a strong sense of being identified with peers who usually have a strong influence on the youth (Brubaker and Clark 1984, 62-63).

The economic/material needs that were observed as major themes were money, food, clothing, education and shelter. The findings that over 60% of the youth revealed that education is a major need accedes with Piaget's theory that deals with the Formal Operations Stage at which the youth are. In this theory, Piaget reveals that the youth are logical thinkers. "They reach logical conclusions about an object, process, or event without having had direct experience with it" (Klausmeier 1985, 61).

There were no major differences noted in the needs of the war-affected youth and the Kenyan youth who have not been affected directly or indirectly by civil war, and are attending the Karen Free Methodist Church. The fact that the Control Group of Kenyan youth also indicated that love and acceptance are their psychological needs, this shows that whether war-affected or not, these needs are characteristic of this period or stage in life. This agrees with Erikson's theory that in this phase of life "the

youth deals with certain challenges, develops new capabilities and a new sense of self in relationship with others" (Gibbs 1992, 15). In Erikson's Identity vs. Role Confusion, it is stated that "the youth are in search of identity" (Sprinthall and Sprinthall 1987, 132).

How is the Karen Free Methodist Church Meeting These Needs?

There is a need for the Church to plan ministries to help meet the various needs of the youth attending the Karen Free Methodist Church. Currently, there is no viable youth ministry. The primary activity that the Church provides is the regular Sunday morning worship services.

However, some assistance is given in the areas of scholarships, transportation, and rent. The findings indicate that this is especially true of less than 45% of Kenyan youth that attend the Church.

Recommendations Based on the Findings

The study revealed that the Karen Free Methodist Church leaders, youth and parents are aware of the needs of the war-affected youth attending the Church. The findings across all the groups indicated that over 60% of the respondents reported that love and acceptance are major psychological needs of the youth.

In view of the above finding, the following are highly recommended to the Christian education department of the Karen Free Methodist Church:

1. Generally, train and develop interested persons who feel burdened to minister to the youth. To do this, the Church can invite students of Nairobi Evangelical Graduate School of Theology who are youth practitioners to hold training sessions.

2. Set up a youth centre which will be accessible to the youth for reading, recreation, and counselling.

3. The Church should organise forums for open discussions. The youth leader and other leaders and members of the Karen Free Methodist Church should plan visits to the homes of the youth.

4. The leaders should also spend quality time to discuss with the youth about the problems that they are facing.

Since counselling in the area of trauma healing was reported by almost 50% of respondents in the Pastors/Youth Leader and Parents' Groups as need of the war-affected youth, the researcher recommends the following to provide for the youth:

1. Send the youth leader to Trauma healing workshops and seminars organised by Churches and Non-Governmental Organisations (NGOs), like Medical Assistance Programme (MAP) International, World Vision, Oasis Counselling Centre, etc.

2. Encourage parents to attend these seminars and workshops.

3. Contact professional groups that deal with counselling to contribute some of their services to help the youth.

4. Encourage the youth and their parents to seek professional help.

5. Encourage and send the pastors to special counselling training sessions. These pastors can then be equipped to empower the other leaders and the members of the Karen Free Methodist Church.

6. Set up an office that would provide counselling services to the youth.

Friendship, that is being naturally understood and accepted by peers, was reported by over 60% of the female respondent and almost 50% of the male respondents in the War-Affected Youth Group.

In view of this, the research recommends the following to the leaders of the Karen Free Methodist Church:

1. Develop an effective and relevant youth ministry built on relationships between the youth and their leaders. A weekly meeting where the youth will converge to share their gifts and talents, fellowship, worship, have Bible study and pray together.

2. Organise retreats and camps to bring the youth together for a time of fun and fellowship.

3. Encourage meaningful relationships between the families of the youth.

The need for money, food, clothing, education and shelter were reported by over 60% of the respondents as economic/material needs of the youth. In light of this, the researcher recommends the following to the Karen Free Methodist Church:

1. The leaders should get together and discuss about these and partner with Non-governmental organisations who provide clothing and temporary shelter for displaced persons. There should be a time limit as to how long the assistance will be given in order to help the youth to be self-sufficient.

2. Set up a scholarship fund to assist the youth in school.

3. Families in the Church can provide some jobs for the youth to earn some money to meet their basic necessities.

The support of the church leadership in developing different ministries to help meet the needs of the youth is very important. However, the Church leaders should always encourage the youth to learn how to be content and to rely on God for all of their needs. For He promised to supply all of our needs according to His riches in glory through His Son Jesus Christ - Phil . 4:19.

Some Areas for Further Research

1. This study has used a very small sample from among the hundreds of war-affected that are residing in Nairobi. A more extensive research needs to be done among a

larger population to inquire into the war-affected youth's perception of the church toward their problems.

2.   Another study can be done seeking to discover the factors that affect academic performance among the war-affected youth attending school in Nairobi.

3.   A comparative study can be done among war-affected youth from Democratic Republic of Congo and those of Burundi and Rwanda to look into the differences they perceive are existing between the two groups in the areas of their social, intellectual, economic and spiritual needs.

4.   Using a larger population, a study can be done to find out why the war-affected youth and the non-war-affected youth have similar needs.

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APPENDIX A

12th Feb., 1998

Rev. Jerald Baraza

Karen Free Methodist Church

RE: RESEARCH PRACTICE

The bearer of this letter, Mr. Dennis Walker, is a student at Nairobi Evangelical Gradauate School of Theology and is doing research towards the completion of the Master of Arts in Christian Education programme. The research is on "The Church and War Affected Youth: A Study of the Karen Free Methodist Church."

The School will very much appreciate whatever assistance you can give to his research.

Sincerely,

Earle A. Bowen, Jr., PhD
Academic Dean

APPENDIX B

QUESTIONNAIRE FOR THE PASTORS/YOUTH LEADER

INSTRUCTION: *Would you please answer the following questions to the best of your knowledge.*

SECTION ONE

1. Country of Origin:_____

2. Date of Birth: 19____   Sex: Male_____   Female_____

3. *Marital Status:*_____

5. *Educational Level:*_____

SECTION TWO

INSTRUCTION: Please supply appropriate answers to the following questions:

6. How many years have you been pastoring this Church? _____
   How many members do you have in this church?_____

   If you are a youth leader, state the number of years that you have been in this position_____

7. How many persons in your congregation are between 13 and 25 years old?

8. How many of the above age group are from countries affected by civil war?_____

9. Are you aware of the needs of the war-affected youth in your church?_____

10. What would you describe as the psychological, economic/material, and spiritual needs of the war-affected youth in your church?

11. How is the church meeting these needs? Please describe.

12. What would your church leadership like to do for the war-affected youth in your congregation?

13. Please supply any other information that you believe would be helpful in ministering to the youth who have gone through the experiences of war.

Thank you very much for taking your precious time to respond to the questions. May God bless you richly.

APPENDIX C

QUESTIONNAIRE FOR THE YOUTH

INSTRUCTION: Would *you please supply fully appropriate answers to the following questions:*

SECTION ONE

1. Country of Origin:_____
2. Date of Birth: 19_____
3. Sex: Male_____   Female_____

4. Educational Level:_____

SECTION TWO

5. Were you at any time in your country during the period of civil war?

   When did you leave your country?

6. Did any member of your family suffer as a result of the civil war?
   Who is this family member? Could you please explain how he/she suffered?

7. Would you say that this suffering was due to your tribal or ethnic affiliation?

8. How do you feel about the war and its results? Please describe how you feel about the war.

9. How long have you been in Nairobi?

10. How are your material needs being met?

11. How long have you been attending the Karen Free Methodist Church?

12. Please explain how you feel about being away from your country?

13. Would you like to return to your country?_____ Please give reason(s) for your answer.

14. Are you afraid of returning to your country? What is it that you fear most about returning to your country?

15. What would you say are your pyschological(emotional) and physical/material needs?

16. Do the pastors and youth leaders of the Karen Free Methodist Church know your needs as one who has suffered as a result of a civil war in your country?

17. Do you feel that the church is helping to meet your needs as a youth who has gone through a civil war? Please explain your answer.

18. What is it that the church is doing to help you in your situation?

19. If there is any thing you were able to change about your life as a young person who have gone through war, what would you change? Why would you want to change?

20. What would you say is/are the program(s) in the Karen Free Methodist Church that is/are helping you cope with your situation?

Thank you very much for taking time to answer the questions.

APPENDIX D

QUESTIONNAIRE FOR PARENTS

INSTRUCTION: Would *you please supply fully appropriate answers to the following questions*:

SECTION ONE

1. Country of Origin:_____
2. Year of birth: 19 _____
3. Sex: Male_____ Female_____

4. Marital Status:_____

5. Educational Level:_____

SECTION TWO

6. Were you at any time in your country during the period of civil war?

7. Did any member of your family/relatives suffer as a result of the civil crisis in your country?   Would you say that this was due to your tribal or ethnic affiliation?   Please explain.

8. How long have you been in Nairobi?_____

9. How long have you been attending the Karen Free Methodist Church?_____

10. How many children do you have attending the Karen Free Methodist Church?__

    How many of these are 13 years of age and above?_____

    How many are Male?_____   How many are Female?_____

11. What would you say are the psychological and economic/material needs of the youth that is affected by civil war? Please provide any other needs you believe they have.

12. Is the Karen Free Methodist Church meeting these needs of the war-affected youth? _____
Please explain your answer.

13. What would you like to see the Karen Free Methodist Church doing to meet these needs? Why do you think this is important for the war-affected youth?

14. Do you think that your child's education has been affected because of the civil war in your country? Please explain.

15. What do you believe are the fears of your child or any other war-affected youth?

16. Is the Karen Free Methodist Church helping your child to overcome these fears? What ministry is the church offering to help your child overcome his/her problems?

17. Please give any other information regarding ways which you believe would be helpful in ministering to the youth who have gone through a civil war situation.

Thank you very much for taking time to answer the questions.

APPENDIX E

QUESTIONNAIRE FOR KENYAN YOUTH

INSTRUCTION: Would *you please supply fully appropriate answers to the following questions:*

SECTION ONE

1. Name (Optional):_____
2. Year of birth: 19 _____
3. Sex: Male_____   Female_____

4. Educational Level:_____

SECTION TWO

5. Are you a member of the church you attend?

6. Do your parents attend the same church as you?
    If not, please explain.

7. What would you describe as your psychological and economic/material needs?

8. Who is it that is currently providing for these needs for you? (e.g.:Father, Mother, Church, friend, etc.)

9. Is your church aware of these needs? Please explain.

10. Does the church you attend meet any of your needs? Which ones? How Does the Karen Free Methodist Church Leaders helping you to meet your needs?

11. Do you have any friends you have gone through civil war?

12. What, in your opinion, are the needs of young people who have been affected by civil war? Pychological Needs:

    Economic/material Needs:

13. Are the needs of the war-affected youth different from yours? Please explain your answer.

14. Have you personally experienced civil war?

15. What, in your opinion, should the church do to help meet the needs of the youth that has gone through a civil war situation?

Thank you very much for taking your time to answer the questions.

APPENDIX F

CODED LIST OF RESPONDENTS

The following is a list of the respondents that returned the questionnaires. Each respondents is identified by codes in reference to direct or indirect quotes in the analysis and interpretation section of the study.

Pastors/Youth Leader (1 - 5)

KP 1   = Kenyan Pastor 1   RP4   = Rwandan Pastor 4
KP 2   = Kenyan Pastor 2   BYL5 = Burundian Youth Leader 5
BP 3   = Burundian Pastor 3

War-Affected Youth (Females 1 - 5)

BFWAY 1   =   Burundian Female War-Affected Youth1
RFWAY 2   =   Rwandan Female War-Affected Youth 2
RFWAY 3   =   Rwandan Female War-Affected Youth 3
RFWAY 4   =   Rwandan Female War-Affected Youth 4

War-Affected Youth (Males 6 -11)

BMWAY 5   = Burundian Male War-Affected Youth   5
BMWAY 6   = Burundian Male War-Affected Youth   6
BMWAY 7   = Burundian Male War-Affected Youth   7
RMWAY 8   = Rwandan Male War-Affected Youth   8
RMWAY 9   = Rwandan Male War-Affected Youth   9
RMWAY 10   = Rwandan Male War-Affected Youth 10

Parents (1 - 6)

(Female 1, Male 2-6)

RFP1   = Rwandan Female Parent 1
BMP 2   = Burundian Male Parent   2
BMP 3   = Burundian Male Parent   3
BMP 4   = Burundian Male Parent   4
RMP 5   = Rwandan Male Parent   5
RMP 6   = Rwandan Male Parent   6

Kenyan Youth (Female 1 - 3)

FKY1   = Female Kenyan Youth 1
FKY2   = Female Kenyan Youth 2
FKY3   = Female Kenyan Youth 3

Kenyan Youth (Male 4 - 6)

MKY4   = Male Kenyan Youth 4
MKY5   = Male Kenyan Youth 5
MKY6   = Male Kenyan Youth 6

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